اعْمَالُ النَّظَر في الرَّدِّ عَلَى مَنْ أَنْكَرَ الجَمْعَ في الحَضَرِ بِعُذْرِ المَطَرِ

بقلم
الشيخ الدكتور
مُحَمَّدُ بنُ مُوسَى آلُ نَصْر

تقديم
فضيلة الشيخ
عَلَي بن حَسَن عَبد الحَمِيدِ الحَلَبِي

يطلب الكتاب من المؤلف مباشرة - تلفون: ٠٠٩٦٢ - ٧٩ - ٥٥٠٠٩١٦
ومن الدار الأثرية / عمان - العبدلي - تلفون: ٠٠٩٦٢ - ٦ - ٥٦٥٨٠٤٥

Printed In Jordan

إعمالُ النَّظَر
في الرَّدِّ عَلَى مَنْ أَنْكَرَ
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In the Name of Allah, the Most Gracious, the Most Merciful

Foreword by the Noble Shaykh Ali Hassan al Halabi al Athari

All praise is for Allah, the Guardian of the pious, and may peace and salutations be upon the noblest of messengers, and Imaam of the devoted and upon his family and his good, pure followers.

To proceed:

The respected elder brother, the Shaykh, the doctor Muhammad Musa Nasr (May Allah bless him and grant benefit by his knowledge) has asked me to write a few words as an introduction to this auspicious treatise of his, "The use of insight in a rebuttal of those who reject the combining of two prayers in residence due to rain".

I found myself not lingering to comply with his request and consent to his wish. For this treatise, despite its small size, has been authored, encompassing between its covers dedicated knowledge and absolute truth, which is proved by the evidences. Also, the doubts surrounding the issue have been severed by his argument.

The need for this treatise (in the format in which it has been written) heightens when some of those who feign knowledge (And I don't call them those who *have* knowledge!) emerge from all different directions, and deny (without

بسم الله الرحمن الرحيم

مقدمة فضيلة الشيخ

علي بن حسن بن عبدالحميد الحلبي

الحمدُ للّه وليِّ الطائعين، والصّلاة والسّلام على أشرف المرسلين وإمام المتّبِعين، وعلى آله وصحبِهِ الطّيبين الطاهِرين.

أمَّا بَعْدُ: فلقد شرَّفني فضيلةُ الأخ الكبير، الشيخ الدكتور محمد موسى نصر - بارك الله فيه، ونفع بعلمهِ - أن أكتُب كلمةً وجيزةً بين يَدَي رسالتهِ الميمونةِ -هذه- «إعمال النَّظر في الرَّد على من أنكر الجَمْع بين الصَّلاتين بعُذْرِ المطر» -في طبعتها الثانية-

فأجِدُني لا أتوانى عن الاستجابةِ لطلبهِ، والتجاوب مع رغبتهِ.

فهذه الرسالةُ - على صغرِ حجمها- حَوَت بين دفَّتيها علْماً محرَّراً، وحقّاً مُقرَّراً؛ دلَّت عليه الدلائل، وقُطعت بحجَّته مُشتبهات المسائل...

وتشتدُّ الحاجةُ لهذه الرسالةِ - على نَسَق هذا التأليف - لَمَّا برز - هنا وهناك - بعضُ المُتعالِمين - ولا أقولُ المُتعلّمين!-

knowledge) and cause agitation (without patience), whereof deceiving some of the ignorant masses and a number of those who are gullible. They fool them with their feigning of understanding of the deen and transgress them with their differing!

يُنكرون بغير عِلم، ويُثوِّرون بـدون حِلْـم؛ مّما جَعَلَ بعـض الأغمـار – وعـدداً مـن الأغـرار– يغـترُّون بتفـيهُقِهِم، ويعتـدُّون بخلافهِم!!

And they are, by Allah, smaller than that, due to that which they lack in the very fundamentals of correct knowledge and their lacking in the beginnings of knowing the truth.

وهم – واللهِ – أقلُّ مِن ذلـك؛ لِمَـا يفتقدونه مِن أبجديَّات العلمِ الـصحيح، ومبادئ المعرفةِ الحقَّةِ..

At any rate, I consider this treatise to be of merit, due to its exposing the ignorance of those who reject the combining and the reality of their arrogance due to their claims.

وعلـى أيٍّ؛ فَحَـسْبُ هـذه الرسـالةِ فضلاً أنَّهـا كـشفت عـن جهـل هـؤلاء وكِبَرِ ما هم واقعون فيه من ادِّعاء...

So may Allah reward the respected shaykh, the doctor, Abu Anas Muhammad bin Musa Al Nasr with the best of that which He rewards a slave who stands up for His deen and gains victory for the sunnah of His messenger, sall Allahu alayhi wa sallam.

فجزى الله فـضيلة الـشيخ الـدكتور أبي أنس محمـد بـن موسـى آل نـصر ، خيرَ ما جزى به عبداً نافح عـن دينـه ، وانتصر لسنَّة نبيِّه ﷺ .

He has not requested from me anything other than this, except that I ask for success and blessings for him and that he be increased in goodness, and verily He is the all Hearing Answerer of supplications.

ولا يسعُني – بَعْدُ– إلا أن أدعـو لـه بالتوفيق والبَرَكة والمزيد من الخـير؛ إنـه – سبحانه– سميعٌ مجيبٌ.

Ali Hassan Bin Abdul Hameed al Halabi al Athari.
Praising Allah and sending prayers and salutations.
Az Zarqa
Jordan - 15th Shawwal 1424 AH.

وكتب
علي بن عبد الحميد الحلبي الأثري
–حامداً لله، مصلّياً ومُسلّماً –
الزرقاء – الأردن ١٥ شوال ١٤٢٤هـ

The use of insight in a rebuttal of those who reject the combining of two prayers in residence due to rain

إعمال النظر في الرد على من أنكر الجمع في الحضر بعذر المطر

Indeed, all praise is for Allah. We praise Him, we seek His Assistance and we seek His Forgiveness. We seek refuge with Allah from the evil of our own selves and the corruption of our deeds. Whosoever Allah guides, none can lead astray and whosoever Allah misguides, there is none who can guide.

إنّ الحمد لله نحمده ونستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا ، ومن سيئات أعمالنا ، من يهده الله فلا مضل له ، ومن يضلل فلا هادي له .

I testify that there is no deity worthy of worship in truth except for Allah, alone.

And I testify that Muhammad sall Allahu alayhi wa sallam is His slave and final messenger.

وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمداً عبده ورسوله .

{Oh you who believe! Fear Allah (by doing all that which He has ordered and by abstaining from that which He has forbidden) as He should be feared. (Obey Him, be thankful to Him and remember Him always) and die not except in a state of Islaam (As Muslims (with complete submission to Allah))} [Al-Imraan, 102]

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾ [1]

[1] آل عمران : ١٠٢ .

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء : ١].

{Oh mankind! Be dutiful to your Lord, who created you from a single person (Adam) and from him (Adam) He created his wife (Hawwa (Eve)) and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights) and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you} [Nisa:1]

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [سورة الأحزاب : ٧٠- ٧١]

{Oh you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (sall Allahu alayhi wa sallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and will be admitted to Paradise)} [al Ahzaab: 70-71]

أما بعد :

To proceed:

فإن مسألة الجمع بين الصلاتين كغيرها من الرخص التي أنعم الله

The issue of combining two prayers is from the concessions which Allah has bestowed upon the

nation of Muhammad sall Allahu alayhi wa sallam. It is an old matter, which hasn't gone unknown to those who are beyond doubt, from the people of knowledge.

In latter times, controversy surrounding this issue has heightened, particularly in the cold winter days and the days of rain and cold. This controversy has heightened so much that sayings of opinion have forbidden and denied the combining of two prayers in these circumstances (despite the apparentness of its proof and the candidness of its authenticity!) and those who combine are accused of having committed a major sin, of being sinners and of having fallen into a serious offence. Some of the common folk have been deceived by the saying that there is no authentic evidence for this combining.

So it became an obligation upon me to make clear the correct saying with regards to this matter, uncovering the deceit of those who deny this combining and their *fitnah* to the masses.

بها على أمة محمد ﷺ ، وهي مسألة قديمة لا تخفى على المحققين من أهل العلم ، وقد طال حولها الجدل خصوصاً في أيام الشتاء والمطر والبرد، حتى ظهرت أقوال وآراء تمنع الجمع - مع ظهور أدلتها وصراحتها وصحتها - ويتهم أصحابُها مَنْ يجمع بين الصلاتين بأنه مرتكب لكبيرة ، وآثم وواقع في جريمة . وغش هؤلاء بعض العوام بقولهم : إنه ليس هناك دليل صحيح في الجمع بين الصلاتين ..

فكان من الواجب علينا أن نبين القول الصحيح في هذه المسألة ، دفعاً لتغرير هؤلاء وفتنتهم للعامة .

I do so by using ahadeeth of the messenger of Allah sall Allahu alayhi wa sallam, athaar of the salaf us saalih, the sahaba, the tabi'een and the ulama throughout the ages.

مستدلين بأحاديث رسول الله ﷺ ، وآثار السلف الصالح من الصحابة والتابعين والعلماء على مر العصور ، على وجه الاختصار والإيجاز .

I present this as a concise treatise, so whoever wants to read about this matter at greater length and detail, its incumbent upon them to return to the books of sunnah, fiqh and the books which discuss this matter specifically. From the best and most comprehensive of these books is that which our noble and virtuous brother, shaykh Mashoor Hassan Salman (may Allah grant him success) wrote, "Fiqh al jam bayna as salatain" for it is an outstanding book which is of great benefit. May Allah reward him with good.

ومن أراد التوسع في ذلك فعليه بكتب السنة والفقه والكتب المفردة في هذا الموضوع ، ومن أفضلها وأجمعها ما كتبه أخونا الفاضل الشيخ مشهور حسن سلمان ، وفقه الله، « فقه الجمع بين الصلاتين » ، فإنه قد أجاد وأفاد، فجزاه الله خيراً .

So I say, and with Allah lies success:

فأقول وبالله التوفيق :

Firstly, the proof for the combining of two prayers with the excuse of rain in residence from the authentic sunnah, the narrations of the salaf as saalih and the people of knowledge of old and modern times:

أولاً : أدلة الجمع في السنة الصحيحة وآثار السلف الصالح وأهل العلم قديماً وحديثاً في الحضر بعذر المطر :

﴿ عن ابن عباس قال : « جمع رسول الله ﷺ بين الظهر والعصر ، والمغرب والعشاء ، بالمدينة ، في غير خوف ولا مطر » [مسلم : ٧٠٥] .

On the authority of Ibn Abbas Radi Allahu Anhuma, who said, "The messenger of Allah sall Allahu alayhi wa sallam combined Thuhr with Asr and Maghrib with Isha in Madina. It (his combining) wasn't due to fear, nor rain."[1]

﴿ وعنه أيضاً: « أن النبي ﷺ صلى بالمدينة سبعاً وثمانياً؛ الظهر والعصر والمغرب والعشاء . فقال أيوب : لعله في ليلة مطيرة ؟ قال - أي جابر - : عسى » . [البخاري (١١١٢) ومسلم (٧٠٤)]

Also narrated ibn Abbas Radi Allahu anhuma, who said, "The prophet sall Allahu alayhi wa sallam prayed seven and eight raka'aat in Madina, Thuhr and Asr (eight raka'aat) and Maghrib and Isha (seven raka'aat)" Ayoob Radia Allah anhu asked, "Maybe it was a rainy night?" "Maybe", Jabir replied.[2]

﴿ ذكر ابن المنذر من جمع من الصحابة والتابعين في الحضر ؛

Ibn al Munthir Rahimahullah mentions the combining of the prayer in

[1] Muslim (705)
[2] Bukhari (1112) and Muslim (704)

residence as an action done by the sahaba and tabi'een where he says: "...and that was done (i.e. the combining of two prayers in residency) by Abaan ibn Uthmaan, 'Urwa ibn az Zubayr, Sa'eed ibn al Mussayyib, Abu Bakr ibn Adbir Rahmaan ibn al Haarith ibn Hishaam, Abu salam ibn Abdir Rahmaan, Marwaan ibn al Hakum and 'Umar ibn Abdul Azeez."[3]

فقال : «وفعل ذلك - أي: الجمع في الحضر- أبان بن عثمان، وعروة ابن الزبير، وسعيد بن المسيب، وأبو بكر بن عبدالرحمن بن الحارث بن هشام، وأبو سلمة بن عبد الرحمن، ومروان بن الحكم، وعمر بن عبد العزيز» [الأوسط : ٢/ ٤٣١-٤٣٢] .

The established fuqaha, at the head of them Ibn Taymiyyah Rahimahullah take the opinion of combining the prayer in cases of necessity or busiment (in the affairs of the Muslims), using as there proof the athar of Ibn Abbas Radia Allahu anhuma which is reported by Imaam Muslim Rahimahullah, from the hadeeth of Ibn Shaqeeq who said, "A man said to Ibn Abbas "The prayer (Is due)?" Ibn Abbas remained silent. The man repeated, "The prayer?" Ibn Abbas remained silent, then said, "May you loose your

بل لقد ذهب الأئمة المحققون الفقهاء وعلى رأسهم شيخ الإسلام ابن تيمية إلى الجمع للحاجة والشغل ؛ مستدلين بأثر ابن عباس الذي رواه مسلم من حديث عمران بن حدير عن ابن شقيق قال: قال الرجل لابن عباس : الصلاة ؟ فسكت ، ثم قال : الصلاة . فسكت . ثم قال:

[3] Al Awsaat (2/431-432)

mother! Are you teaching us about the prayer and we used to combine the prayer in the time of the messenger of Allah sall Allahu alayhi wa sallam?"[4]

لا أم لك ! أتعلمنا بالصلاة ، نجمع بين الصلاتين على عهد رسول الله ﷺ .

It has also been established that 'Umar Radi Allahu anhu combined Thuhr and Asr on a rainy day.[5]

وقد ثبت عن عمر رضي الله عنه؛ أنه جمع بين الظهر والعصر في يوم مطير .

Shaykh ul Islaam Ibn Taymiyyah Rahimahullah said[6], commenting on the athar of Ibn Abbas Radia Allah anhuma: " Ibn Abbas was not on a journey, nor was it raining. He used as a proof for combining that which he narrated about what they used to do in the time of the messenger of Allah sall Allahu alayhi wa sallam. He

۞ قال شيخ الإسلام ابن تيمية - رحمه الله -: «فهذا ابن عباس لم يكن في سفر ولا في مطر، وقد استدل بما رواه على ما فعله، فعلم أن الجمع الذي رواه لم يكن في مطر، ولكن كان ابن عباس في أمر مهم من أمور المسلمين يخطبهم فيما

[4] It is well known that the saying of a sahabee "we used to do such and such in the time of Allahs messenger sall Allahu alayhi wa sallam indicates ijma of the sahaba and that the matter is well known and not to be rejected. The saying of a sahabee like this takes Hukm ar Raf [See glossary]

[5] Abdur Razzak in al Mussanif (2/556) on the authority of Ibrahim Ibn Muhammad on Safwaan Ibn Saleem.

[6] Majmoo ar rasaa'il (2/36)

was busy in an affair from the affairs of the Muslims. He was giving a khutba that the Muslims were in great need of, knowing that if he didn't give it, or broke it up, the benefit of such a khutbah would be lost. So according to him, this was a necessity that permitted him combining two prayers. And indeed, the prophet sall Allahu alayhi wa sallam used to combine in Madina, a combining that wasn't due to rain or fear, but a necessity which presented itself. As he himself said, sall Allahu alayhi wa sallam that he didn't want to overburden his ummah. It is known that the prophet sall Allahu alayhi wa sallam combined prayers in 'Arafah and in Muzdalfah and he wasn't in a state of fear, nor was it raining, nor was he on a journey. Had he been on a journey, he would have combined his prayer on the way, likewise, he would have combined in Mecca (In Mecca, he sall Allahu alayhi wa sallam shortened the

يحتاجون إلى معرفته، ورأى أنه إن قطعه ونزل فاتت مصلحته، فكان ذلك عنده من الحاجات التي يجوز فيها الجمع، فإن النبي ﷺ كان يجمع بالمدينة لغير خوف ولا مطر؛ بل للحاجة تعرض له كما قال أراد أن لا يحرج أمته، ومعلوم أن جمع النبي ﷺ بعرفة ومزدلفة لم يكن لخوف ولا مطر، ولا لسفر-أيضاً-، فإنه لو كان جمعه للسفر لجمع في الطريق، ولجمع بمكة كما كان يقصر بها، ولجمع لما خرج من مكة إلى منى وصلى بها الظهر والعصر والمغرب والعشاء والفجر، ولم يجمع بمنى قبل التعريف ولا جمع بها بعد التعريف أيام منى؛ بل يصلي كل صلاة ركعتين غير المغرب، ويصليها في وقتها، ولا

prayer only) and he would have combined when he went from Mecca to Mina, where he prayed Thuhr, Asr, Maghrib, Isha and Fajr. Rather, he prayed every prayer two rak'ah (except Maghrib) and prayed all of them separately in their correct times. His combining wasn't a specific rite of Hajj, for had it been, he would have combined from the time he entered into ihraam. From this it becomes evident that his combining (which is mutawatir) in Arafah and Muzdalfah wasn't due to rain fear or travel, neither was it a specific rite of Hajj. Likewise, his combining in Madina, which was reported by Ibn Abbas RadiAllahu anhuma – his reason for combining was solely to lift extreme hardship from his ummah, so it they needed to combine, they could."

جمعه أيضاً كان للنسك، فإنه لو كان كذلك لجمع من حين أحرم؛ فإنه من حينئذ صار محرماً، فعُلم أن جمعه المتواتر بعرفة ومزدلفة لم يكن لمطر ولا خوف، ولا بخصوص النّسك ولا لمجرد السفر، فهكذا جمعه بالمدينة الذي رواه ابن عباس، وإنما كان الجمع لرفع الحرج عن أمته، فإذا احتاجوا إلى الجمع جمعوا ». [مجموعة الرسائل: ٢/ ٣٦] .

And he also said, after mentioning the ahadeeth of the

❁ وقال ـ بعد ذكره لأحاديث جمع

Messenger of Allah's combining:

النبي ﷺ - : « فالأحاديث كلها تدل على أنه جمع في الوقت الواحد لرفع الحرج عن أمته ، فيباح الجمع إذا كان في تركه حرج قد رفعه الله عن الأمة ، وذلك يدل على الجمع للمرض الذي يحرج صاحبه » . [مجموعة الرسائل والمسائل : ٢/ ٤١] .

"So all of these ahadeeth prove the validity of combining two prayers at one time by reason of not overburdening his ummah. So combining is permissible if leaving it leads to hardship, for Allah hasn't overburdened the ummah. This also proves the validity of combining due to a sickness which overburdens (with prayer)"[7]

He also said, Rahimahullah,

"...and the combining of two prayers is a prescribed concession which can be done to remove any hardship the ummah faces. It is not prescribed except for when in great need. The action of combining doesn't undermine the intent of the prayer."[8]

❁ وقال رحمه الله : « والجمع شرع رخصة ودفعاً للحرج عن الأمة ، فكيف لا يشرع إلا مع حرج شديد مع ما ينقض مقصود الصلاة». [مجموعة الرسائل : ٢/ ١٨] .

He was asked, may Allah have Mercy upon him, about a man who was the imaam of a group of people on a rainy, frosty day. The imaam wanted to lead the people in the Maghrib prayed

❁ وسئل رحمه الله - عن رجل يؤم قوماً وقد وقع المطر والثلج ، فأراد أن يصلي بهم المغرب، فقالوا

[7] Majmoo ar rasaa'il (2/41)
[8] Majmoo ar rasaa'il (2/18)

and was requested to combine it (with Isha), to which he said: "I won't do this". The question was put forward to shaykh ul Islaam "Should the people pray in their homes?" he replied by saying: "All praise is to Allah, yes the combining is permissible due to extremely muddy conditions, extreme cold winds on a dark night and other such conditions. The most correct saying of the ulama is the permissibility of combining in these conditions, even if rain is not falling, and Allah Knows best."[9]

له : يجمع ، فقال : لا أفعل . فهل للمأمومين أن يصلوا في بيوتهم أم لا ؟ فأجاب :

« الحمد لله ، نعم يجوز الجمع للوحل الشديد والريح الشديدة الباردة في الليلة الظلماء ، ونحو ذلك ، وإن لم يكن المطر نازلاً في أصح قولي العلماء، والله أعلم » .

[مجموع الفتاوى: ٢٤/ ٣٠] .

Also consider his saying in "Majmoo ar rasaa'il wal masaa'il" (2/40):

"So these athaar prove that combining the prayer due to rain is an old affair that was done in Madina in the time of the sahaba and tabi'een. In addition, it hasn't been reported that any of the sahaba or tabi'een ever denied or rejected

۞ وتأمل قوله أيضاً: «في مجموعة الرسائل والمسائل »(٢/ ٤٠) :

«فهذه الآثار - أي التي ساقها من قبل - تدل على أن الجمع للمطر من الأمر القديم المعمول به في المدينة ، زمن الصحابة والتابعين ، مع أنه لم ينقل أن أحداً من

[9] Majmoo al Fatawa (24/30)

this. We know, therefore that their saying of its permissibility is tawatir.

الصحابة أو التابعين أنكر ذلك ، فعلم أنه منقول عندهم بالتواتر جواز ذلك » .

The author of the Malikee book of fiqh, "al Mudawana" said: "That which comes with regard to combining the prayer in a rainy night – Imaam Malik Rahimahullah said "Combining the Maghrib and Isha prayer in a state of residence (is permissible) even if there isn't any rainfall, if its dark and muddy." (1/115)

۞ قال صاحب المدونة (١/ ١١٥) في فقه الإمام مالك :

« ما جاء في جمع الوقوف ليلة المطر، قال : وقال مالك : يجمع بين المغرب والعشاء في الحضر، وإن لم يكن مطر إذا كان طين وظلمة » انتهى .

Imaam an Nawawi Rahima-hullah said, as mentioned by Ibn Kajj (the author of al Bayyan) and others, "The combining of salatul Jumuah and Asr is permissible in rainy conditions."[10]

۞ قال الإمام النووي : « يجوز الجمع بين الجمعة والعصر في المطر ». ذكره ابن كج وصاحب البيان وآخرون . [المجموع شرح المهذب : ٤/ ٢٣٧] .

He also said, may

۞ وقال رحمه الله : « وذهب

[10] Majmoo sharh al mathhab (4/237)

Allah have Mercy upon him, "A group from the a'imma take the view of the permissibility of combining two prayers in residency due to a need, to whoever doesn't take it as a habit. This is the opinion of Ibn Sireen and a group form the ma<u>th</u>hab of Malik. Al Khattabi reported this saying on: al Kaffal ash Shaashee al Kabeer from the Shafi'ee ma<u>th</u>hab, Ishaaq al Marwazee, a group from ahlul hadeeth, and it's the opinion of Ibn al Mun<u>th</u>ir. This saying is supported by the saying of Ibn Abbas Radi Allahu anhu "he didn't want to overburden his ummah" for he sall Allahu alayhi wa sallam didn't restrict it to sickness or other than this."[11]

جماعة من الأئمة إلى جواز الجمع في الحضر للحاجة لمن لا يتخذه عادة، وهو قول ابن سيرين، وأشهب من أصحاب مالك، وحكاه الخطابي عن القفال الشاشي الكبير من أصحاب الشافعي، عن أبي إسحاق المروزي، عن جماعة من أصحاب الحديث، واختاره ابن المنذر، ويؤيده ظاهر قول ابن عباس: «أراد أن لا يحرج أمته»، فلم يعلله بمرض ولا غيره». [شرح النووي: ٥/٢١٩].

I say: as for the saying of 'Umar ibn al Khattab Radia Allah anhu "Three things are from the major sins; the combining of two prayers

قلتُ: أما قول عمر بن الخطاب رضي الله عنه: (ثلاث من الكبائر: الجمع بين الصلاتين بغير

[11] Sharh Muslim, Imaam an Nawawi (5/219)

without valid reason...", it was explained by 'Umar himself where he combined two prayers when it was raining. Showing that rainfall was a valid reason for combining according to 'Umar Radi Allahu anhu. Like this, the narrations and proofs explain and clarify each other.

عذر ...) ، فقد فسره عمر نفسه بفعله حينما جمع بالمطر كما تقدم ، فالمطر عذر عند عمر ، وهكذا الأدلة يفسر بعضها بعضاً .

Ibn al Munthir said, "The combining of two prayers in residency is permissible in circumstances other than fear, rainfall and sickness." Al Khattabi narrated it in Ma'aalim as Sunnan on the authority of Al Qaffal al Kabir ash Shashi from Abi Ishaaq al Marwazee.

❁ قال ابن المنذر : « يجوز الجمع في الحضر من غير خوف ولا مطر ولا مرض ». وحكاه الخطابي في معالم السنن عن القفال الكبير الشاشي عن أبي إسحاق المروزي .

Al Khattabi said, "It is the saying of a group of ahlul hadeeth due to the apparent meaning of the hadeeth of Ibn Abbas Radi Allahu anhuma"[12]

قال الخطابي : « هو قول جماعة من أصحاب الحديث لظاهر حديث ابن عباس ». [غاية المرام شرح مغني ذوي الأفهام ، لابن عبد الهادي ، شرح الشيخ عبد المحسن العبيكان :٦/ ٥٠٨] .

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[12] Ghiat al maraam, sharh Mughnee thawil affhaam, Ibn Abdul Hadee, the sharh by Shaykh Abdul Mohsin al Abeekaan (6/507)

Ibn al Khuzayma said, "The ulama of the Hijaaz never differed about the validity and permissibility of combining two prayers due to rain."[13]

❁ قال ابن خزيمة : « لـم يختلـف علمـاء الحجـاز علـى أن الجمع بـين الصلاتين في المطر جـائز ». [صـحيح ابن خزيمة : ٢/ ٨٥] .

Al Haafith Ibn Abdul Barr said with regards to the combining of two prayers in rainy conditions, "It is a well known matter which was done in Madina".[14]

❁ قال الحافظ ابـن عبـد الـبر - عن الجمع بين الصلاتين في المطر-: « وهو أمر مشهور بالمدينـة معمـول فيها ». [الاستذكار : ٦/ ٣١].

The allamah Ibn Sa'dee said, "...and the correct is the permissibility of combining if a valid excuse is present. There are no prerequisites for combining other than the presence of a 'valid excuse, neither praying both prayers one straight after the other, nor intention to combine (in the first prayer) are prerequisites. Their saying

❁ قـال العلامـة ابـن سـعدي : « والصحيح جواز الجمـع إذا وجـد العـذر، ولا يـشترط غـير وجـود العذر ، لا موالاة ولا نية، وقـولهم: إن معنى الجمع لا تحصل إلا بالضم والاقـتران، غـير مـسلّم ، فـإنهم لم يوجبـوا المـوالاة في جمـع التـأخير ،

[13] Saheeh Ibn al Khuzayma (2/85)
[14] al Istithkaar 6/31

وإنما معنى الجمع كون وقتي الصلاتين يصيران وقتاً واحداً لكل منهما ، وبذلك تحصل السهولة الموجبة للجمع ، ... وإن شق عليه فِعْلُ كل صلاة في وقتها فله الجمع بين الظهر والعصر وبين العشائين في وقت إحداهما » . [فقه الشيخ ابن سعدي : ٢/٣٠٨] .

that the meaning of combining stems from only joining and linking is not accepted, for they don't obligate continuing in jam ul ta'kheer[15]. Rather, the meaning of combining is making the time for two separate prayers one time for both. With this, the ease that is wanted by combining is achieved. If it becomes difficult to pray each prayer in its proper time, then there is the combining of Thuhr and Asr and of Maghrib and Isha in the time of one of them."[16]

❁ **فتاوى اللجنة الدائمة للبحوث العلمية والإفتاء .**

Rulings of the Standing Committee for Academic Research and Rulings (Al Lajna ad Daa'ima lil bohooth al ilmiyah wal ifta)

أولاً : الفتوى رقم (٤٢٦٣) :

[15] Combining is of two types; Jam'ut taqdeem and jam' ut takheer.

Jam' ut taqdeem is when the two prayers are combined into the time of the earlier, e.g. Thuhr and Asr prayed in the time of Thuhr.

Jam' at ta'kheer is when the two prayers are prayed in the time of the latter of the two, e.g. Thuhr and Asr combined in the time of Asr. [Translators Note]

[16] Fiqh ash Shaykh ibn Sadee (2/308)

Firstly, ruling no. 4263[17].

Question: Some of the fuqaha say, "We pray al Maghrib and Isha together in rainy conditions with two athaans", what is the ruling of this?

Answer: The sunnah in this matter is that a person combines Maghrib and Isha with one athaan and two iqamas, if there is a justifying reason for combining, such as travel, sickness and rain in residence. This is what the authentic sunnah points to due to the actions of the prophet sall Allahu alayhi wa sallam, and success lies with Allah. May Allah send prayers and salutations upon our prophet Muhammad and upon his family, companions and followers.

The Standing Committee for Academic Research and Rulings.

Vice Chairman Member

يقول بعض الفقهاء : نصلى صلاة المغرب والعشاء جمعاً في المطر بأذانين ، فما حكم ذلك ؟

الجواب : السنة أن الشخص يجمع بين المغرب والعشاء بأذان واحد وإقامتين ، إذا وجد مسوغ ذلك ، كالسفر والمرض والمطر في الحضر ، هذا هو الذي تدل عليه السنة الصحيحة الصريحة لفعل النبي ﷺ . وبالله التوفيق.

وصلى الله على نبينا محمد وآله وصحبه وسلم

اللجنة الدائمة للبحوث العلمية والإفتاء

نائب الرئيس	عضو
عبد الرزاق عفيفي	عبد الله بن غديان

الرئيس

[17] Fatawa al Lajna ad daa'ima (8/142)

Abdur Razzak al Afeefee — Abdullah Ibn Ghadyaan

Chairman
Abdul Azeez ibn Abdullah bin Baaz

Secondly, fatwa no. 5133

Question: is the combining of Maghrib and Isha in days of rain only a concession, or is it like shortening the prayer on a journey, i.e. a concession and doing it is an action more proper in its accordance to the Sunnah?

Answer: The combining of Maghrib and Isha is a concession when travelling, when sick and in rainy conditions. It has been established that the messenger of Allah sall Allahu alayhi wa sallam said, "Verily Allah Loves for His slaves to act by His concessions as He hates for them to act in disobedience to Him" and in another narration, "as He loves for His slaves to act by that which He has made obligatory upon them". It has also been established that he, sall Allahu alayhi wa sallam said with regards to shortening the prayer on a journey, "It's a charity which Allah has bestowed upon you, so

عبد العزيز بن عبد الله بن باز

[فتاوى اللجنة الدائمة : ٨/ ١٤٢].

ثانياً : الفتوى رقم (٥١٣٣) :

هل الجمع بين المغرب والعشاء أيام الأمطار رخصة فقط ، أم هو مثل القصر في السفر رخصة وهو من السنة الأَوْلى فعلها؟

الجواب : الجمع بين المغرب والعشاء رخصة في السفر والمرض والمطر، وقد ثبت عنه عليه الصلاة والسلام أنه قال : «إن الله يحب أن تؤتى رخصه كما يكره أن تؤتى معصيته »، وفي رواية أخرى : «كما يحب أن تؤتى عزائمه »، وثبت عنه ﷺ في القصر في السفر أنه قال : «صدقة تصدق الله بها عليكم ، فاقبلوا صدقته ». وبالله التوفيق ، وصلى الله على نبينا

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[18] Fatawa al Lajna ad Daa'ima 8/143

accept His charity." And success lies with Allah. May Allah send prayers and salutations upon our prophet Muhammad and upon his family, companions and followers.[18]

The Standing Committee for Academic Research and Rulings.

Member	Member
Abdullah Ibn Ghadyaan	Adbullah Ibn Ka'ood
ViceChairman	Chairman
Abdur Razzak al Afeefee	Abdul Azeez ibn Abdullah bin Baaz

Thirdly, fatwa no. 7757

Question: (With regards to the prerequisites of the combining of two prayers) If two prayers are combined, are the Sunnah and Witr prayers to be prayed?

Answer: The combining of two prayers is prescribed for the traveller, the sick and the resident on a rainy night. It is incumbent to pray the Witr after Isha, which is prayed with Maghrib, Jam at taqdeem. And success lies with Allah. May Allah send prayers and salutations upon our prophet Muhammad and upon his family,

محمد وآله وصحبه وسلم .

اللجنة الدائمة للبحوث العلمية والإفتاء

عضو	عضو
عبد الله بن غديان	عبد الله بن قعود
نائب الرئيس	الرئيس
عبدالرزاق عفيفي	عبدالعزيز بن عبدالله بن باز

[فتاوى اللجنة الدائمة : ٨/ ١٤٣]

ثالثاً : الفتوى رقم (٧٧٥٧) :

شروط الجمع بين الصلاتين، إذا جمع فهل تصلى السنة أو الوتر ؟

الجواب : يشرع الجمع بين الصلاتين للمسافر والمريض وللمقيم ، في الليلة المطيرة ، وله أن يوتر بعد صلاة العشاء المجموعة مع المغرب جمع تقديم .

وبالله التوفيق ، وصلى الله على نبينا محمد وآله وصحبه وسلم

[19] Fatwa al Lajna ad Daa'ima (8/144)

companions and followers.

The Standing Committee for Academic Research and Rulings.

ViceChairman	Member
Abdur Razzak Al Afeefee	bdullah Ibn Ghadyaan

Chairman
Abdul Azeez ibn Abdullah bin Baaz[19]

اللجنة الدائمة للبحوث العلمية والإفتاء

نائب الرئيس	عضو
عبد الرزاق عفيفي	عبد الله بن غديان

الرئيس
عبد العزيز بن عبد الله بن باز

[فتاوى اللجنة الدائمة : ٨/ ١٤٤]

Our shaykh, the eminent Imaam Naasir ud Deen al Albani said, after mentioning the athaar of the tabi'een mentioned in the Muwata of Imaam Malik which prove that the tabi'een never denied the combining of the prayer on a rainy night: "This proves that combining due to rainfall was customary to them and it's supported by the hadeeth of Ibn Abbas Radia Allahu anhuma, "...it (his combining) wasn't due to fear nor rain" which makes us perceive that combining due to rain was a known practise in the time of the

❁ وقال شيخنا الإمام الألباني - بعد ذكره للآثار التي ذكرها الإمام مالك في الموطأ ، من أن التابعين لم ينكروا الجمع في الليلة المطيرة - : «وذلك يدل على أن الجمع للمطر كان معهوداً لديهم، ويؤيده حديث ابن عباس «من غير خوف ولا مطر »، فإنه يشعر أن الجمع للمطر كان معروفاً في عهده ﷺ، ولو لم يكن كذلك لما كان ثمة فائدة من نفي المطر لتسويغ الجمع ،

فتأمل ». [إرواء الغليل : ٤/ ٣٠] .

messenger of Allah sall Allahu alayhi was sallam. If this wasn't the case, there wouldn't have been any benefit in his negating rain as a possible reason for his combining. Ponder over this."[20]

۞ وقال شيخنا الإمام ابن باز – بعد ذكره لمسألة قصر الصلاة – : « أما الجمع فأمره أوسع ، فإنه يجوز للمريض ويجوز أيضاً للمسلمين في مساجدهم عند وجود المطر بين المغرب والعشاء، وبين الظهر والعصر، لا يجوز لهم القصر؛ لأن القصر مختص بالسفر فقط ، والله ولي التوفيق ». [تحفة الأخوان بأجوبة تتعلق بأركان الإسلام : ١٢١] .

Our shaykh, the Imaam Bin Baaz said, after mentioning the issue of shortening the prayer, "as for the combining of two prayers, its affair is much broader (than the affair of shortening the prayer) for it is permissible for the sick and for the Muslims in their masaajid when it is raining. Its permissible for them to combine al Maghrib with Isha and Thuhr with Asr, but its not permissible for them to shorten the prayer, for shortening is specific for travellers. And success lies with Allah."[21]

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[20] Irwaa al Ghaleel (4/30)

[21] Tuhfat al Akhwaan bi Ajwibati tata 'Alaq bi Urkaan il Islaam (121)

And he was asked, may Allah have mercy upon him, "what's your view with regards to combining Maghrib and Isha in residency due to rain in a city where the streets are paved and the footpaths lit up so there is no hardship (in going to the masjid)?

Answer: "There is no harm in combining Maghrib with Isha and Thuhr with Asr due to rainfall which causes hardship in going to the masjid according to the most correct saying of the ulama. Likewise, in extremely muddy conditions it is permissible, due to the hardship it causes. The asl of this is that which is established in the saheehain on the authority of Ibn Abbas Radi Allahu anhuma that the prophet sall Allahu alayhi was sallam combined (in Madina) Thuhr with Asr and Maghrib with Isha. In a narration of Imaam Muslim, he reports an addition, "...it (his combining) wasn't due to fear nor rain." This proves that it was well known with the sahaba Radia Allah anhum that fear and

وسئل رحمه الله : ما رأي سماحتكم في الجمع للمطر بين المغرب والعشاء في الوقت الحاضر في المدن والشوارع معبدة ومرصوفة ومنارة، إذ لا مشقة ولا وحل؟

الجواب : «لا حرج في الجمع بين المغرب والعشاء ، ولا بين الظهر والعصر في أصح قولي العلماء ، للمطر الذي يشق معه الخروج إلى المساجد ، وهكذا الدحض والسيول الجارية في الأسواق ، لما في ذلك من المشقة .

والأصل في ذلك ما ثبت في الصحيحين عن ابن عباس رضي الله عنهما ، أن النبي ﷺ جمع في المدينة بين الظهر والعصر وبين المغرب والعشاء؛ زاد مسلم في

[22] Ibid (124)

rainfall were valid reasons for combining the prayer, as was travelling. However, when combining due to rain, shortening is not permissible, only combining, due to being resident. The concession of shortening the prayer is from the concessions which are specific to travellers, and success lies with Allah."[22]

روايته : « من غير خوف ولا مطر ولا سفر » ، فدل ذلك على أنه قد استقر عند الصحابة رضي الله عنهم أن الخوف والمطر عذر في الجمع كالسفر، لكن لا يجوز القصر في هذه الحال ، وإنما يجوز الجمع فقط ؛ لكونهم مقيمين لا مسافرين، والقصر من رخص السفر خاصة ، والله ولي التوفيق » .

[تحفة الإخوان: ١٢٤] .

Our shaykh, Muhammad ibn Saalih al Uthyameen Rahimahullāh was also asked about the ruling of combining Maghrib with Isha and Thuhr with Asr in residency, he answered, "The combining of Thuhr with Asr and Maghrib with Isha is permissible, if leaving it (combining) would lead to hardship or missing the

۞ وسئل شيخنا الإمام ابن عثيمين عن حكم الجمع بين الظهر والعصر وبين المغرب والعشاء في الحضر ، فقال :

«الجمع بين الظهر والعصر أو بين المغرب والعشاء في الحضر جائز إذا كان في تركه مشقة أو تفويت

jama'ah. An example of hardship is sickness and an example of establishing the jama'ah is the combining of the prayer during rainfall, because if each person prayed individually at home in the correct time, the jama'ah would not have been established for that prayer. The combining of two prayers (with a valid reason) has been made permissible in our legislation, as proves the hadeeth of Ibn Abbas Radia Allahu anhuma."[23]

جماعـة ، مثـال الأول : المـرض ، ومثال الثـاني : الجمـع حـال المطـر لجماعة المسجد ، فإن كـان بإمكـان كل واحد أن يصلي وحـده في بيتـه في الوقت، لكن لما كان ذلك تفوت به الجماعة ، أباح الـشرع الجمـع ، كما في حـديث ابـن عبـاس رضـي الله عنهما ». [مجمـوع فتـاوى ورسـائل الشيخ محمد صالح العثيمين: ١٥/ ٣٧٩] .

Secondly, the combining of two prayers due to violent winds and sickness

ثانيا : الجمع بعذر الريح الشديدة والمرض :

The Shaykh Abdul Mohsin al Abeekaan said, "...and the combination of the two Ishas (Maghrib and Isha) is permissible in the presence of strong, cold winds. This is the mathhab and the mathhab of Malik and is the view chosen by

۞ قال الشيخ عبد المحسن العبيكان: « ويجوز الجمع بين العـشائين لـريح شديدة باردة، وهو المذهب، ومـذهب مالك ، واختاره ابن تيميـة والـشيخ محمد بن إبراهيم . قال أحمد في روايـة

[23] Majmoo al Fatawa wa Rasaa'il ash Shaykh Muhammad ibn Saalih al Uthaymeen (5/379)

Shaykh ul Islaam Ibn Taymiyyah and Shaykh Muhammah ibn Ibrahim. Imaam Ahmad said about the narration of Maymoona, "Ibn 'Umar used to combine in cold nights" and numerous narrators have reported the addition "...at night", and as reported in "al Mathhab", "al Mustaw'ib", and "al Kaafee" "...in darkness"."[24]

الميموني : إن ابن عمر كان يجمع في الليلة الباردة. زاد غير واحد: ليلاً ، وزاد في (المذهب) و(المستوعب) و(الكافي) مع ظلمة».
[غاية المرام شرح مغني ذوي الأفهام ، لابن عبد الهادي - شرح الشيخ عبد المحسن العبيكان : ٦/ ٥٠١] .

Shaykh ul Islaam ibn u Taymiyyah said, "The combining of prayers due to sickness is deemed permissible by him (Imaam Ahmad), Malik and a group from the mathhab of Shafi'ee."[25]

❁ وهذا شيخ الإسلام يقول :
« ويجوز عنده -أي الإمام أحمد- وعند مالك وطائفة من أصحاب الشافعي الجمع للمرض ». [مجموع الفتاوى : ٢٤/ ٢٨] .

Thirdly: Those who reject combining should combine with the Jama'ah for the sake for the sake of unity and averting fitnah

ثالثاً : المنكر للجمع يجمع مع الناس درءاً للفتنة :

وقال ابن تيمية رحمه الله :

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[24] Giyatul Marram Sharh Mughnee thul Afhaam, ibn Abdul Hadee, sharh Abdul Mohsin al Abeekaan (6/501)

[25] Majmoo al fatawa (24/28)

Ibn u Taymiyyah Rahimahullah said, "...and combining due to rain is a reported action of the sahaba. Imaam Malik reports on the authority of Nafi' that if the a'imma combined Maghrib and Isha on a rainy night, Abdullah ibn 'Umar would combine with them. Al Bayhaqi said, and its been reported by al 'Umaree on the authority of Nafi', "...before the twilight". Imaam Shafi'ee narrates in al Qadeer; "its been narrated to me by some of my companions on the authority of Usama bin Zayd, on the authority of Muath ibn Abdillah ibn Habeeb that Ibn Abbas Radiallahu anhuma combined them (Maghrib and Isha) during rainfall, before the twilight" and then he mentioned what was reported by Abu ash Shaykh al Asbahanee with an established chain, on the

«وجمع المطر عن الصحابة، فما ذكره مالك عن نافع أن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب والعشاء ليلة المطر جمع معهم في ليلة المطر . قال البيهقي ورواه العمري عن نافع فقال : قبل الشفق ، وروى الشافعي في القديم: أنبأنا بعض أصحابنا عن أسامة بن زيد عن معاذ بن عبد الله بن حبيب أن ابن عباس جمع بينهما في المطر قبل الشفق ، وذكر ما رواه أبو الشيخ الأصبهاني بالإسناد الثابت عن هشام : كانوا يجمعون بين المغرب والعشاء في الليلة المطيرة إذا جمعوا بين الصلاتين ولا ينكر ذلك، وبإسناده عن موسى بن عقبة أن عمر بن عبد العزيز كان يجمع بين

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[26] Majmoo ar Rasaa'il (2/40)

authority of Hishaam, "They used to (i.e. the sahaba) congregate when they combined two prayers and did not leave that." And through the same chain on the authority of Musa ibn 'Uqba, who said that 'Umar ibn Abdul Azeez used to combine Maghrib and Isha if it was raining and that Sa'eed ibn al Mussayib, 'Urwa ibn az Zubayr and Abi Bakr ibn Abdur Rahmaan and the scholars of that time used to pray with them, and they never disapproved or left that."[26]

المغرب والعشاء الآخرة إذا كان المطر، وأن سعيد بن المسيب وعروة ابن الزبير وأبا بكر بن عبد الرحمن ومشيخة ذلك الزمان كانوا يصلون معهم ولا ينكرون ذلك ».

[مجموعة الرسائل : ٢/ ٤٠] .

I say: so look, may Allah have mercy upon you, at his saying "...and the scholars of that time used to pray with them, and they never disapproved or left that". These scholars were the scholars of the salaf, whose blessed era was very close to the time of prophecy and revelation. Look at their understanding of the deen and their adherance to the word of unity and harmonisation amongst themselves. Compare this to some

قلتُ : فانظر رحمك الله إلى قوله: (مشيخة ذلك الزمان) ، كانوا يصلون معهم ولا ينكرون ذلك ، وهم علماء السلف وزمانهم زمن مبارك قريب العهد جداً بالوحي والنبوة . فانظر إلى فقههم وحرصهم على جمع الكلمة

of the mashay'aikh of our time, those who give them religious verdicts and those who blindly follow them. You will surely see a huge contrast between that which the salaf were upon and that which the khalaf brought, and Allah is the One who Aids.

والائتلاف ، وقارن بين بعض مشايخ زماننا ومن يفتونهم ومن يقلدونهم ، فإنك ترى البون بما عليه السلف وما جانبه الخلف ، والله المستعان .

Shaykh ul Islaam continues, after his mentioning of the stance of the Salaf with regards to combining the prayer due to rain, "...so these athaar prove that combining the prayer due to rain is an old affair which was done in Madina in the time of the Sahaba and Tabi'een. In addition, it hasn't been reported that any of the Sahaba or Tabi'een ever denied or rejected[27] this practise, therefore it is known that their saying of its permissibility is tawatir..." to where he said, "...so all of these ahadeeth prove the validity of combining two prayers into one time so as not to overburden his

❁ ثم قال شيخ الإسلام بعد إيراده موقف السلف من الجمع في المطر :

« فهذه الآثار تدل على أن الجمع للمطر من الأمر القديم المعمول به بالمدينة زمن الصحابة والتابعين مع أنه لم ينقل أن أحداً من الصحابة والتابعين أنكر ذلك فعلم أنه منقول عندهم بالتواتر جواز ذلك » .

إلى أن قال : « فالأحاديث كلها

[27] I say: the rejecting of this practice is not established, so the lack of establishment of them withdrawing from the jam'aah (As we see and witness some of our brothers doing, may Allah guide them) is even more probable.

ummah. So the combining is permissible if leaving it leads to hardship, for Allah hasn't overburdened the ummah. This also proves the validity of combining the prayer due to a sickness which causes hardship with praying each prayer in the correct way (i.e. standing, in its correct time, with the jama'ah, etc.) The combining is also permissible for the one who isn't able to complete purification twice except for with difficulty like the mustahaada and those in other such conditions which cause hardship in purification."[28]

تدل على أنه جمع في الوقت الواحد لرفع الحرج عن أمته ، فيباح الجمع إذا كان في تركه حرج قد رفعه الله عن الأمة ، وذلك يدل على الجمع للمرض الذي يحرج صاحبه بتفريق الصلاة بطريق الأولى والأحرى ، ويجمع من لا يمكنه إكمال الطهارة في الوقتين إلا بحرج؛ كالمستحاضة وأمثال ذلك من الصور ». [مجموعة الرسائل: ٢/ ٤٠-٤١] .

I say: how excellent is shaykh ul Islaam ibn u Taymiyyah, his being a Salafee Imaam, a faqeeh, a muhaqaq and follower of the sunnah! This speech of his is like a doctors treating of the sick, for he destroyed the argument of every obstinate, proud follower of his desires. In his speech is guidance for he who Allah wants success and correction for. And verily the reminder

قلتُ: لله درُّ شيخ الإسلام ابن تيمية من إمام سلفيّ، محقّق، فقيه، متّبع؛ فكلامه هذا كالبلسم على الجراح، فقد قطع جهيزة كل مكابر معاند متّبع لهواه، ففي كلامه هداية ورشاد لمن أراد الله له التوفيق والسّداد، والذكرى تنفع المؤمنين .

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[28] Majmooa ta Wasaa'il (2/40-41)

benefits the believers.

Hishaam ibn 'Urwa said, "I saw Abban ibn Uthmaan combining al Maghrib and Isha on a rainy night. Urwa ibn az Zubayr, *Abu Salma ibn Abdir* Rahmaan and Aboo Bakr ibn Abdir Rahmaan prayed with him and they didn't disapprove of it." And it isn't known that they had any opposition in their time, therefore, they were in ijma.[29]

۞ وهذا هشام بن عروة يقول : «رأيت أبان بن عثمان يجمع بين الصلاتين في الليلة المطيرة : المغرب والعشاء ، فيصليهما معه عروة بن الزبير ، وأبو سلمة بن عبد الرحمن، وأبو بكر بن عبد الرحمن ، لا ينكرون». ولا يُعرف لهم في عصرهم مخالف ، فكان إجماعاً .

I say: Ibn 'Umar Radi Allahu anhuma prayed behind al Hajjaj and it isn't established that he used to pray in other than its time (i.e. on his own, or with another jama'ah). In addition, some of the sahaba prayed behind ibn Abee Ma'eet, who used to drink alcohol and once prayed salatul Fajr four raka'aat.

They prayed behind such individuals because they knew the evil consequences of breaking

قلتُ : فهذا ابن عمر صلى خلف الحجاج ولم يثبت عنه أنه كان يصلي بهم الصلاة على غير وقتها ، وصلى بعض الصحابة خلف ابن أبي معيط وقد صلى بهم الفجر أربعاً ، وكان يشرب الخمر ؛ ذلك لأن الصحابة يدركون ما في اعتزال أئمتهم من المفاسد

[29] Ibn Abee Shayba, Bayhaqi, al Athrum and Sahnoon with an authentic chain.

away from their a'imma and leaders. They knew it would lead to the manifestation of corruption and evil in the ummah that would have an impact on both the general masses and specific individuals. They knew it would bring out the fitnah of the khawarij and their takfeer of the Muslims.

والشرور على الأمة ، خاصتهم وعامتهم ، وأنها نزعة الخوارج والمكفرة ، عياذاً بالله .

The action of Abdullah ibn Masood where he prayed four raka'at behind Uthmaan in Mina (he prayed two raka'at with the prophet sall Allahu alayhi wa sallam) shows his understanding of the deen and his wisdom and appreciation of the consequences of differing.

وفعل ابن مسعود مع عثمان ، وصلاته خلفه في منى أربعاً ، وقد صلاها مع النبي ﷺ ركعتين يدل على فقهه وحكمته وتقديره لعواقب الخلاف .

Ibn Abdul Barr said in "at Tamheed", "...because differing with the a'imma is not permissible except in that which is haraam. As for that which is permissible, it's not permissible to differ with them if they incite the masses upon it.[30]

۞ قال ابن عبد البر رحمه الله كما في «التمهيد»(١٦/ ٣٠٧) :

«لأن مخالفة الأئمة لا تجوز إلا فيما لا يحل ، وأما فيما أبيح فلا يجوز فيه مخالفة الأئمة إذا حملهم على ذلك الاجتهاد» .

[30] (16/307)

On the authority of Nafi' who said, "When the leaders used to combine Maghrib and Isha due to rain, Abdullah ibn 'Umar would combine with them."[31]

❁ وعن نافع : «أن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب والعشاء في المطر جمع معهم» .

As proceeded, Abdullah ibn Masoods preferred opinion was to pray two raka'aat, yet he still prayed behind 'Uthmaan (who prayed four in Mina). He did this so that fitnah and evil wouldn't occur in the ranks of the common people, where they would break into parties and groups and blindly follow one of the parties.

❁ وهذا ابن مسعود يرى القصر ، ومع ذلك يصلي خلف عثمان - حين أتم الصلاة بمنى أربعاً - حتى لا تكون فتنة وشر يوقع العامة في عصبية وحزبية وتقليد أعمى لأحد الفريقين .

We asked Imaam al Albaani about the imams leading the people in salat al Fajr before its time, should we break away from the prayer in jama'ah and pray in our homes? He answered in the negative, "Pray in the

❁ وهذا إمام الدنيا الألباني سألناه عن صلاة الأئمة الفجر قبل وقته ، هل نعتزل الصلاة ونصليها في البيوت ، فقال : لا . صلوا في

[31] ibn Abee Shayba and others with an authentic chain. See "as Saheeha" (6/816)

masaajid with them, make it an optional prayer, then pray salat ul Fajr in your homes. The saying of the messenger of Allah sall Allahu alayhi wa sallam is well known, "The imaam is answerable" and his saying, "They lead you in prayer, so if they do it well, its for you and for them and if they do it badly then its against them."

I say: If the prophet sall Allahu alayhi wa sallam combined the prayer without reason, as an act of legislating it for his ummah, then was his combining permissible in the eyes of those who reject combining?

Likewise the combining of Ibn Abbas Radi Allahu anhuma when he gave a khutba to the people and an objector complained by saying "The prayer?" and repeating it numerously until Ibn Abbas said to him "You have no mother! You're teaching me the sunnah?!" he then established the proof against him by narrating the action of the prophet sall Allahu alayhi wa sallam where he

المساجد معهم ، واجعلوها نافلة ، ثم أعيدوها في بيوتكم ، ولا يخفى قول الرسول ﷺ: «الإمام ضامن »، وقوله : « يصلون بكم » - يعني الأئمة - «فإن أحسنوا فلكم ولهم ، وإن أساءوا فعليهم ».

قلتُ : وإذا كان النبي ﷺ قد جمع من غير عذر تشريعاً للأمة ، فهل كان جمعه سائغاً عند من أنكر؟

وكذا جمع ابن عباس حينما خطب الناس ، فاعترض عليه معترض بقوله: « الصلاة » يكررها، حتى قال له ابن عباس : «تعلمني السنة! لا أمّ لك ! »واحتج عليه بجمع النبي ﷺ من غير خوف ولا مطر .

combined and wasn't in a state of fear nor was it raining.

أيكون ابن عباس قد جمع جمعاً لا يسوغ وهو حبر الأمة وترجمان القرآن ، ولم يكن في يوم مطير ، وهل انسحب أحد من خلفه لأنه لم يستسغ جمعه ولم ير ما يبرره ؟!

Would Ibn Abbas Radi Allahu anhuma have combined a combination that wasn't permissible, his being a bonifide scholar of the ummah and Turjumaan al Qur'aan?!

Did anyone praying behind him walk out due to his combining not being permissible and not agreeing with his justification for combining?

فالأصل الجمع مع الإمام ؛ عملاً بأصل : (جمع كلمة المسلمين وتأليف قلوبهم ودرء المفاسد عنهم) ؛ لأن جمع كلمة المسلمين أصل عظيم من أصول الإسلام ، وغاية محبوبة عند الله ، قامت الأدلة عليها من الكتاب والسنة وعمل سلف الأمة .

The asl in this matter is combining with the imaam, acting upon the fundamental principle of "Uniting upon the word of the Muslims and reconciliation between their hearts and repelling corruption from them." The uniting upon the word of the Muslims is a great foundation from the foundations of Islaam and its result is praiseworthy and beloved in the sight of Allah, many proofs from the Qur'aan, sunnah and actions of the salaf of this ummah back this up.

كانوا يحبون الألفة ويكرهون

The salaf used to love harmonization and unity and hate

difference and separation. They used to unite the ummah behind her a'imma, regardless whether they were khulafa or ulama or a'imma of the masaajid, they never made a distinction between them. Nor did they act with any irregularity with regards to this, even if the person in leadership's view conflicted with their own. They used to prefer that which was deemed to be correct over that which they believed to be correct if there was in doing so unity of the ummah and her strengthening.

الاختلاف ، ويجمعون الأمة على أئمتها ، سواء أكانوا خلفاء أم علماء أم أئمة مساجد ، لا يرون تفريقها والشذوذ عنها ، حتى ولو على خلاف رأيهم ، فيؤثرون المرجوح على الراجح عندهم إذا كان فيه تجميع الأمة وتقويتها .

Fourthly: the prayer in the masjid with the jama'ah is more proper than the individual prayer at home

رابعاً : الصلاة جمعاً في المساجد أولى من الصلاة مفرقاً في البيوت :

Shaykh ul Islaam ibn Taymiyyah said with regards to the leaving of combining the prayer with the jama'ah and praying at home, "...rather the leaving of combining the prayer with the jama'ah and praying at home is an innovation which is in opposition to the sunnah. The sunnah is to pray five daily

❁ قال شيخ الإسلام ابن تيمية - في حكم ترك الجمع والصلاة في البيوت - : «بل ترك الجمع مع الصلاة في البيوت بدعة مخالفة للسنة ؛ إذ السنة أن تصلى الصلوات الخمس في المساجد

prayers in the masaajid with the jama'ah. This is by ijma of the Muslims, more proper than praying individually at home. The combined prayer in the masaajid is more correct than the individual prayer at home by ijma of the a'imma who consider the combining permissible; like Malik, Shafi'ee and Ahmad."[32]

جماعة، وذلك أولى من الصلاة في البيوت باتفاق المسلمين ، والصلاة جمعاً في المساجد أولى من الصلاة في البيوت مفرقة باتفاق الأئمة الذين يجوّزون الجمع ، كمالك والشافعي وأحمد ». [مجموع الفتاوى : ٢٤/٣٠].

In summary:

وخلاصة القول :

The matter of combining the prayer due to rain and the need for it is left to the discretion of the a'imma, particularly if they are from the people of knowledge.

And it is obligatory to have a good opinion of the people of knowledge, not to doubt them in their knowledge and not to degrade or debase them from the station to which Allah has raised them.

The proofs for the combining of the prayer due to rainfall are many, the actions of the prophet sall

إن تقدير الجمع والحاجة إليه متروك للأئمة، خصوصاً إذا كانوا من أهل العلم، وهذا هو الواجب حسن الظن بأهل العلم ، لا التشكيك في علمهم والتهوين من قدرهم .

والحجة فعل النبي ﷺ وفعل ابن عباس رضي الله عنهما ، وفعل

[32] Majomoo al Fatawa (24/30)

Allahu alayhi wa sallam, Ibn Abbas Radi Allahu anhuma and the sahaba (at the head of them, 'Umar and his son Abdullah Radi Allahu anhuma).

أصـحاب الرسـول ﷺ ، وعلـى رأسهم عمر وابنه عبد الله .

The majority of mashay'aikh from the Salaf used to combine their prayers with their leaders without any objection at all. From these leaders who used to combine, the Sahabee 'Umar ibn al Khattab and the Leader of the Muslims, 'Umar ibn Abdul Azeez.

وجماهير الأشياخ من السلف كانوا يجمعون مع أمرائهم دون نكير ، ومن أجلّ أمرائهم عمر بن الخطاب رضي الله عنه ، وعمر بن عبد العزيز رحمه الله .

Oh Allah, make us see the truth as the truth and grant us the success to follow it and make us see the falsehood as falsehood and grant us the success not to fall into it.

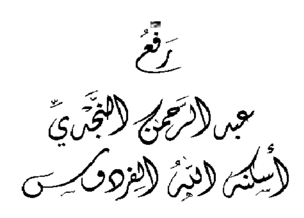
And all praise is to Allah, Lord of the Alamin

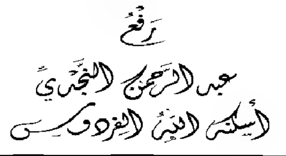
اللهم أرنا الحق حقاً وارزقنا اتباعه وأرنا الباطل باطلاً وارزقنا اجتنابه

والحمد لله رب العالمين

Dr Muhammad Musa Nasr
Abu Anas
10th Muharram 1424AH.

وكتب
د. محمد بن موسى نصر
أبو أنس
١٠/ محرم / ١٤٢٤هـ

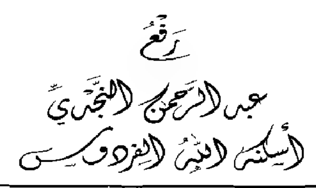




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Saheeh ibn Khauzayma	Muhammad ibn Ishaq ibn al Khuzayma
Mussanaf Abir Razzak	Abdur Razzak as San'anee
Mussanaf ibn Abee Shayba	Abu Bakı ibn Abee Shayba
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Silsilat us saheeha	Muhammad Nasir ud Deen al Albani
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Majmoo al fatawa	Taqi ud Deen Ahmad ibn u Taymiyyah
Al Madwana al kubra	Malik ibn Anas al Usbahee
Al awsaat	Ibn Munthir an Naysabooree
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Title	Author
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Glossary

Ahlul	People
'Alim (pl. Ulama)	Scholar
Allamah	Scholar
Asl (pl. Usool)	Root, origin, foundation
Athaan	The call to prayer
Athar (pl. Athaar)	A recorded saying or action of the salaf us saalih
Faqeeh (pl.Fuqahaa)	An Islamic jurist
Fitnah	Trial, ordeal
Fatwa (pl. Fatawa)	A religious verdict or ruling given by a faqeeh
Haafith	A scholar known for his strong memorisation of hadeeth and its chain of narrators.
Hadeeth (pl. Ahadeeth)	A recorded saying, action or tacit approval of the prophet Sall Allahu alayhi wa sallam
Haraam	That which Allah has forbidden in its totality and must be avoided.
Hukm ar Raf	When a Sahabee narrates/does something that he/she couldn't have said/done without information from the prophet Sall Allahu alayhi wa sallam. For example, if they narrate about a matter from the affairs of the unseen without directly ascribing it to the prophet Sall

	Allahu alayhi wa sallam. Technically, it is an athar, but is raised to the level of a hadeeth because all the sahaba are trustworthy.
Ihraam	The state in which a person must enter before performing Hajj or Umrah.
Ijma	Consensus of the ulama on a particular issue, after the death of the prophet Sall Allahu alayhi wa sallam.
Imaam (pl. A'imma)	A religious authority or the person who leads the prayer.
Jama'ah	Congregation, usually refers to prayer in congregation.
Khalaf	Those who came after the salaf.
Khaleefa (pl. Khulafa)	The ruler of the Muslims.
Khawarij	A deviant sect whose fitnah heightened in the time of Uthmaan and 'Alee. From their deviancies, their takfeer of the Muslim who falls into a major sin, and their belief that such a person is bound for the Hell fire. Also their revolting against the khulafa and deeming of this to be permissible.
Khutba	Sermon
Masjid (pl Masaajid)	Place of worship of the

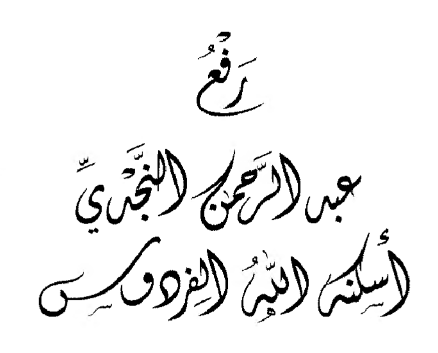
	Muslims.
Mathhab	Juristic school of thought
Muhaqaq	Verifier, checker
Mustahaada	The lady, when blood other than that of her period flows from her continuously.
Raka'ah (pl.Raka'aat)	A single unit of prayer
Sahabee (pl. Sahaba)	A companion of the prophet Sall Allahu alayhi wa sallam. Technically, someone who met him, believed in his message and died upon that belief.
Saheehain	The two most authentic books of hadeeth - Bukhari and Muslim.
Salaat	Prayer.
Salaf us Saalih	The first three and best generations of the Muslims, the Sahaba, the tabi'een and those who accompanied the tabi'een.
Shaykh (pl. Mashay'aikh)	Person of knowledge
Sunnah	Linguistically "The way, refers to the words, actions and tacit approvals of the prophet Sall Allahu alayhi wa sallam. Can also be used to mean the belief and methodology of the prophet.
Tabi'ee (pl.tabi'een)	Those who were companions/students of the

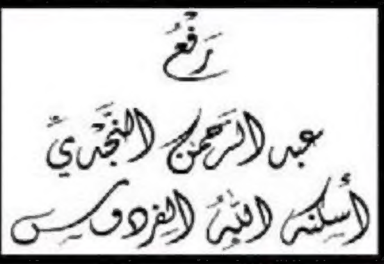
	sahaba.
Takfeer	The declaring of a Muslim to be a non believer
Tawatir (Mutawatir)	When a narration is narrated by such a large number of narrators, its authenticity is beyond question.
Turjuman al Qur'aan	The title given to Ibn Abbas by the prophet Sall Allahu alayhi wa sallam. Literatly means the translator or interpreter of the Qur'aan.
Ummah	The nation of Muhammad Sall Allahu alayhi wa sallam, the believers from his time to the Day of Judgement.

Pronunciation guide

Thuhr, athaan – "th" pronounced as in this, that, they.

Athar, athaar – "th" pronounced as in think, thought, thick.





The use of insight in a rebuttal of those who reject the combining of two prayers in residence due to rain

By the noble Shaykh, the Doctor

Muhammad Musa Nasr

Foreword by the noble Shaykh

Ali Hassan Abdul Hameed

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